THE MARTYRS
OF THE
SPANISH INQUISITION.

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THE

MARTYRS

OF THE

Spanish Inquisition.

BY

F. GÜNST,

OF

AMSTERDAM, (HOLLAND.)

TRANSLATED BY H. C. KLOPPENBURG.

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In offering the translation of this book to the American public, I believe I am doing them a great service, not because the subject is unknown to them, but I doubt whether a book has been published in the United States which gives in so small a compass, such an ample description of the inquisition, so that the great mass of Catholics and Protestants who are ignorant of the enormity of crimes committed during its sway, may become acquainted with them, and showing how it is that the priesthood accumulated the wealth they are feasting on as yet, and how they have acquired the monasteries and lands, whose value is too large to be estimated. After reading it, they will come to the same conclusion of the writer in questioning whether the creed of such a priesthood deserves to be called *Christian*.

The inquisition of that time does not exist now, but another has followed her up; its motto is, "The end justifies the means." The embracing the Roman Catholic faith by the young Lord Bute of England affords a very good proof of their labor. Their next care will be to see him affianced to a young lady who is under their influence as well; the domestics, physician, etc., will all be recommended by them, so that they will be posted up, even with the aid of the confessional, on everything going on in the household. A notary will always be ready for any emergency; for, having hold of the body as well as the spirit, his fortune must be theirs as well, to save his soul from eternal damnation, while they will take care of the dust, to support their holy (!) institution.

THE TRANSLATOR.

PREFACE.

The professor of divinity at Freiburg, Alban Stolz, has of late moved heaven and earth in trying to raise the Roman Catholic religion up again, to be honored and respected as heretofore. By his writings against Freemasonry he has shown himself to be unacquainted with the history of that institution, as well as with the history of the Catholic Church; or he ignores the latter on purpose, to be better able to magnify his church by despising an innocent institution, viz: Freemasonry.

The sharp but unfounded and unreasonable attacks of this champion for the honor of the Roman Catholic Church, are eagerly read by a great many, and the Catholic papers here and everywhere made mention of them in a most flattering manner, which induced them likewise to extol the only saving church, in all its grandeur and infallibility, and to make it appear as if the church was unjustly persecuted, and as if its doctrines were unjustly attacked. The unthinking among the believing sheep of the Roman Catholic flock swallowed these writings, head and tail, and thanked God that the church was still "victorious." The thinking portion, however, was less edified by these writings, conscious of the fact that indelible history can not be muzzled.

I had hoped that some one more capable would have undertaken to explain, in a brief, clear, and to every one intelligible manner, how shallow and untenable these writings are, and to illustrate, supported by history, what its doctrines are, what the Roman Catholic Church is, and in what manner she has been beneficial to mankind. But no one arose of the many who, born in that church, fed and nour-

ished by her, left her not as ungrateful children, but as men of conviction, who could not show her any gratitude for those feigned benefits, because they would not and could not sacrifice their individuality.

Still something had to be undertaken, to prove to Catholics as well as to Protestants, that not every Catholic obeys like a slave the precepts of his church; that not every Catholic shuns free inquiry: and to prove this, I took up the pen. It is not my intention to write a history of the Catholic Church, but I beg to give an episode of this history; an episode which has set a Cain's mark upon the Catholic Church, which thousands of ages will try in vain to efface.

Beforehand, I wish it to be understood that what I have written is drawn from official sources and from writers accredited by the Roman Catholics. I have not made use of anything written by Protestants on this subject, in order, on the one hand, to avoid any appearance of partiality or would-be opposition; and to prove, on the other hand, to the believing Roman Catholics, that the history as represented to them is perverted and mutilated; that what are taught to them to be historical facts are fables only, and everything is concealed from them which might dim in some measure the splendor of the "only saving church." This and nothing else I have in view. Partiality is a stranger to my subject; and the impartial position I have taken towards the Catholic as well as towards the Protestant Church, may warrant the reader that neither hatred towards the one, nor affection for the other, have in the least prompted me. I relate pure historical facts, which have not as yet been contradicted. Before entering upon my subject, I judged it best to make the reader acquainted with my point of view, so as not to make myself liable to be misunderstood.

The manifold errors fallen into by the hierarchy of the Roman Catholic Church are very deplorable, and it causes a person to be filled with horror to see how the servants of religion, whose calling it ought to be to exercise love and to be righteous, commit the most dreadful abominations with the greatest indifference to their fellowmen.

Frederick the Great once made the just remark: "Our Christianity may be very well compared with the Irokese;" and a certain German writer said that "Christianity had changed into Paganism since Luther's appearance." But what Pagan Church ever had such a condemnable tribunal as the inquisition had? —such a hard-hearted set of officials as were the inquisitors?

To be sure the Amonites and Hebrews did offer thousands of children to Moloch, the Mexicans thousands of human beings to Witzliputzli, and other nations, whose superstition led them to believe that their God wanted offerings of human beings, to be reconciled with mankind. Such belief is only to be justified on account of the uncivilized and rude ideas which were formed by these nations about religion; their offerings were religious actions, and not prescribed by hatred and persecution. But those Christian priests, who ought to understand better the gentle doctrines of Jesus, which they always pretend to proclaim from the pulpit, they it were who started the inquisition; they it were who have shed more human blood than all the heathens did in their ignorance. It may be justly doubted whether a creed by which such an abominable tribunal was created has any claim to be called *Christian*. This capital crime, however, in a great measure is not to be imputed to the priests only. Superstition, ambition, and imperiousness, the indulgence of princes,—which indulgence degenerated into weakness, their desire to predominate—all of these caused the creation of this anti-human institution. The people were led into the most abominable errors by the priests, and to commit the most frightful crimes. Headed by the priests, they went out to plunder and murder, not knowing that they were assisting the priests to accumulate riches and power; and the well-earned reward they obtained for their blind zeal consisted in this: that they had to starve and perish wretchedly in the dungeons of these same priests.

Priests, princes, and nations forsook the sanctifying doctrine which Jesus would have preached, and destroyed the beautiful empire of peace and justice. In no place where the Roman hierarchy was domineering was the power revealed of the gentle and blessed tendency of the doctrine proclaimed by the philosopher of Nazareth, the germ of which had been stifled by temporal interests and temporal covetousness. This same domineering church still exists, and even as in the days of her rise and prime, she makes the same pretensions up to this day. Even as heretofore, she will at present impede with all her power the development of the human spirit, and limit the civilization of mankind in a manner which she considers to be sufficient.

Go to the churches and hear what the priests proclaim to you. Is not heaven, hell, and purgatory the whole substance of their sermons? Is not the "last judgment" the main point about which they speak

to the faithful? But the "last judgment," this tribunal of tribunals, wherewith they frighten the faithful, has sentenced them and their church. The present generation has judged them and her ; even the dead, who, by order of the church, have been so pitilessly tortured and murdered by the priests and their hangmen, they arise out of their graves to witness against the church and its servants !

THE

MARTYRS OF THE SPANISH INQUISITION.

Already in the early ages of Christian chronology did the church commence to show a tendency to rule over the consciences and private opinions about religious matters, in which she was not entirely successful, on account of the worldly rulers being heathens at the time. But no sooner did some emperors embrace Christianity, when, through the influence of the priests, laws of punishment were issued against the heretics.

From the fourth to the eighth century, severe punishments were imposed upon the heretics, viz: deprivation of trusts of honor and ministry, infamy, confiscation of possessions, prohibition to make a last will or to accept of a legacy, and various penalties.

These punishments already show the avarice and covetousness of the priests, whose object it was to live well on the property of others. But on account of their pride the priests were still more assuming, and brought their influence to bear upon the weak and deluded princes, which caused them to issue more rigid laws against the heretics, viz: whipping, banish-

ment, and even against the Manichees* and Donatists† the punishment of death. At that time, however, the courts of justice were not presided over by the bishops, but by an imperial judge; so that, by abjuring his heresy, a person freed himself from any persecution.

The Spanish Church went on in this way until the fourth Council of Toledo was held, when King Siserand consented to place the management of the heretic Jews in the hands of the bishops, to be punished by them and to force them to give up Judaism. Those who had given up Christianity for Paganism were punished according to their rank and condition. The nobles were rejected or banished out of the community; others of less origin were whipped, the hair cut from their heads, and their property confiscated. The influence and power of the popes becoming more extensive, it was the same with their pride and ambition; they already began to dispose of kings and crowns, and to relieve the subjects from their oath of allegiance. The emperors of course endeavored to keep peace with the popes, and subjected themselves as much as possible to their will. The Emperor Michel, for instance, renewed the law by which the Machinees were condemned to death. Besides the Abbot Theophane, other priests were engaged in teaching in public, proclaiming that it was in accordance with the spirit of the gospel to burn heretics. Shortly afterwards the Benedictine Monk Gottschalk was punished

*A Christian sect that believed in two Gods, a good and a bad one. This sect originated in the third century of the Christian chronology, and was named after its founder, whose name was Manes, Machinees.

† Another Christian sect of the fourth age, founded by the Bishop of Carthage, Donatus Magnus. Its chief doctrines were, rigid church discipline and pure morality.

with imprisonment and received one hundred lashes; and already, in the beginning of the eleventh century, the burning of heretics took place, who had been condemned by a council to be burned alive. From that period it was considered meritorious and glorifying to God to persecute heretics, which work was carried on with blessings from his highness at Rome.

In the twelfth century the so-called Arnoldists,* Walloons,† Albigences,‡ came in opposition to the Popish Church, by making public its lewdness and immorality. To combat such dangerous rivals was considered by the Popes the fulfillment of their most holy duties. The superstitious people having become excited by the crusades, thought that a war against the heretics was a meritorious one; consequently it was an easy task for Pope Alexander III. to undertake a crusade against the heretics in France, which crusade, consisting only of fanatics, was headed by the Abbot Clairveaux; notwithstanding they were successful in some French provinces, the heretics were not conquered yet, but became even more dangerous antagonists.

A great church assembly was called for by Pope Lucius II., at Verona, in the year 1184, when these most severe and cruel measures were adopted against heresy. It was

*A sect sprung up in the twelfth century who considered the property of the churches and the priests unlawful property. Its founder was named Arnold of Brescia.

†Another sect of the twelfth century, founded by Petrus Waldes. Its doctrine was to re-establish the original purity of the Christian faith, which, at that time, was lost out of view on account of the immorality of the priests. This sect is still in existence in the kingdom of Sardinia.

‡This sect was named after the county of Albigeois, in France; was founded in the twelfth century, and denounced the authority of the Pope, taking the Bible for their spiritual guide. Later on they were named Huguenots.

"*Resolved*, that the counts, barons, and others, had to swear to lend their armed assistance to detect and punish heretics;

"That the inhabitants had to promise, on oath, that they would point out, without any exception, to the bishop and his alternates, those who were suspected of being heretics, or held private assemblies;

"That the bishops themselves had to visit the cities and villages twice a year to trace out heretics;

"That all those had to be surrendered to the wordly authority who were pointed out as heretics by the bishops, and were unwilling to acknowledge their crime;

"And finally, that all those who were accused of heresy were to be declared infamous, and that their property was to be confiscated."

On account of these resolutions did Alphonse II., King of Arragony, give orders to put all heretics, without any exception, out of his possessions. It was forbidden to his subjects to allow them an asylum, which was to be considered as a crime against his majesty, and to be punished with the confiscation of their property. Three years later, his son, Pedro II., renewed these laws, adding another, which allowed all sorts of cruel treatment, death and mutilation to be applied to obstinate heretics.

This assembly, then, had resolved everything necessary and expedient for the persecution of heretics, and formed the foundation upon which the inquisition was to be built afterwards. The care for the continuance of the faith was still left to the bishops, but the want was felt of a tribunal independent of the bishops and the worldly princes, to prosecute and condemn

heretics—a court presided over by the Pope, to which the princes even had to submit on pain of banishment, and to be deprived of their estate.

The organization of such a tribunal against heresy took place in the thirteenth century.

In the year 1198 the inauguration took place of Pope Innocentius III., the most eminent of Popes after Gregorius VII. This Pope is properly called the founder of the inquisition, and it *was him also* who established the *auricular confession.*

The heretics being still powerful in France, the influence of the bishops was not sufficient to diminish their power, when Innocentius resolved to bring the inquisition into motion, to whom it was allowed to prosecute the heretics, independent of the bishops. The Abbot de Citaux and the Monks de Castelnau and Raul were appointed to bring the heretics back into the Roman Catholic faith; being supplied with the most extensive papal warrants. De Castelnau, however, was killed by the Albigenees, when Innocentius sent out a second crusade to preach against the heretics in France, in which two fanatic Spanish priests excelled the most, namely, the Bishop Diego and the so-called Holy Dominick.

At the beginning, the king of France, Philip II., did not wish to meddle with this affair. He was, however, too weak to counteract these persecuting and bloodthirsty, fanatical priests, who carried civil war into his country, and brought on desolation.

After the siege of Beziers, Arnold wrote to Innocentius: "Sparing neither sex nor age, we have killed nearly 20,000 human beings, and afterwards pillaged and burnt the city; the *holy* cause has manifested

itself by this wonderfully against the heretics!" The God of these priests must have been an awful one indeed, to manifest himself in such a cruel manner; to cut down thousands of innocent victims, because their faith was a different one to the one prescribed by the church. It is impossible to give with certainty the number of victims that were most tormentingly killed at that time.

Accordingly did the inquisition become efficacious during the reign of Pope Innocentius III. and of King Philip II. of France, about the year 1208. Innocentius III. summoned a solemn assembly of the church at Laterane, which is known as the fourth Council of Laterane, when more severe resolutions were passed against the heretics than those passed at the assembly of Verona. The Dominican order, however, was confirmed by him, which order afterwards became powerfully useful to the inquisition. Many eminent inquisitors belonged to said order, and the Dominicans served the inquisition generally as so-called *Familares*.

Pius Honorius III. followed the same course of his predecessor, prosecuting heretics by inquisitors. With the consent of the Emperor Frederic II., who had been his disciple, and who had become the protector of the tribunal against the heretics, he introduced the inquisition all over Italy, except Venice, which firmly opposed the papal assumption, and Naples, where it was impossible to introduce the inquisition with success. The inquisition was not, as yet, organized as a court; a few persons being only authorized by the Pope to persecute heretics. But during the reign of Gregory IX. the inquisition was transferred into a regular court of justice.

At the councils of the church held at Toulouse, Milan, Melun, Beziers, the old laws against the heretics were renewed and augmented with others. Of the new ones we beg to give some special ones :

All masculine inhabitants of fourteen and all feminine of twelve years of age, had to promise, by taking an oath, to hunt up the heretics. In case of refusal, they were to be considered as suspected themselves ;

Those who do not appear before the court three times a year are considered to be suspected. Every city, inhabited by heretics, has to pay a mark of silver to every one who discovered a heretic and had him surrendered to the court ;

All houses having served as asylums to heretics to be pulled down ;

All property belonging to the heretics and their adherents, to be confiscated, whereby their children become disinherited ;

Heretics, having become converted voluntarily, are not allowed to remain in those parts were they dwelt before their conversion ;

Such converted heretics are obliged to wear over their upper dresses two yellow crosses—one on the breast, another on the back—to show the distinction between them and the other Catholics.

Finally, no layman was allowed to read the Holy Scriptures in the *vulgate*.

Gregory,—that cruel enthusiast,—was not satisfied with these severe laws. In the year 1231, he proclaimed a bull against all heretics, by virtue of which they were all excommunicated and surrendered to the worldly authorities. All the commands of Gregory

were executed under the protection of the so-called Lewis the Saint, King of France, and of the Emperor Frederic II.

The inquisition now being introduced in France and Italy, and the worldly power of the Pope becoming more respected by it, Gregory's thoughts were now bent upon Spain, where he wanted to establish his power in an unlimited manner.

In the year 1232, his instructions to the Archbishop Tarragona were an exhortation about the treatment of heretics, and not to differ from the precepts contained in his bull of the year 1231. This archbishop, likewise the bishops of Lierid and Urgel, at once went to work to obey this papal exhortation—the Dominicans offering themselves at once to serve them as inquisitors. And, as everywhere else, they met with a great deal of opposition at first. The population became excited, killing several monks belonging to the Dominican and Franciscan orders. Still these bloody scenes did not stop the inquisition, for, after all, they came out victorious, ready at its turn to revenge the blood shed for her by a few of her zealots.

The inquisition then was introduced into Spain by Gregory IX., which country seems to have been chosen to produce its most cruel scenes.

Before going on, however, we first beg leave to remark that the true period of the Spanish Inquisition must be said to have begun two hundred and fifty years later, in the year 1481, when the nomination took place of Tomas de Forquemada as chief inquisitor.

From the year 1231 till 1481, the inquisition was headed by a papal delegate, and constituted, of course, a papal tribunal.

However, it was in the year 1481 that the inquisition changed its character. It was governed by a chief inquisitor, who was nominated by the King and was only ratified by the Pope. Consequently it became a tool for the Kings as well, who tried to establish their monarchy upon the remnants of liberty and nationality. It became the best medium to link the powerful priesthood and the not less powerful nobility. It was Philip II. who in that respect allowed the inquisition the most unlimited power, and understood the best how to make use of it, to attain his ambitious aims.

But before entering upon the particulars of the inquisition since the year 1481, we will first consider what it was in the year 1231.

Not only did it persecute the living, but even the dead were not spared. Not only did it severely punish those that according to its decision were guilty, but the innocent had to suffer as well, for it took possession of everything belonging to the condemned, and the children and lawful inheritors were disinherited. Heretics and those suspected of heresy were prosecuted and condemned to death by fire, and the numerous *auto-da-fes* were favored with the presence of the king and all his retinue.

Just like Thomas de Torquemada two centuries later, did Nicolas Eymerick excel in execrable actions, and the *auto-da-fes* were nothing unusual. The task of the inquisitors was to prosecute and punish heresy; but in order to discover the heretics they had to mind very carefully the doings of the Christians. An imprudent word or thoughtless utterance was sufficient to make a person suspected of heresy and to be im-

prisoned ; a large field was thereby opened for spies and informers : whereas to be suspected was enough to be punished like a heretic. Regulations were made to serve as a guide to know who were to be suspected of heresy. Some of these regulations were as follows :—

1. He who divulged false ideas about the power of God and his attributes ; (Of course the priests assumed the right that none but themselves could know and determine those attributes.)

2. He who was reputed to be a soothsayer, and held company with bad spirits, to look into the future— (because they also made use of holy water, consecrated hostie, hallowed oil, etc.)

3. All those that invoked bad spirits to obtain some favor from them : a practice which was very much in vogue in Catalonia during the fourteenth century. (At all events, it is a fact that at that time the Devil was invoked and honored as a Deity being at enmity with God, and that the rites they made use of were derived from those in use in the Catholic Church. The same as the Christians, who took an oath on the Bible, did they do it on the *Clavicula Solemnis*, or the Key of Solomo, which contained every kind and form of adjuration to be imagined.)

4. All who remained more than one year in excommunication without having requested to be taken into the fold again.

5. The rebels, who, while they respected all the articles of faith, on the other hand, asserted that they were not obliged to obey the Bishop of Rome in his quality as visible chief of the Catholic Church, and as vicar of Christ on earth.

6. All those who lodged and protected heretics, or were their adherents.

7. All those who opposed the inquisition, or hindered the inquisitors while performing their duty.

8. All proprietors of land who have refused to take the oath which obliged them to drive the heretics out of their territory, being commanded to do so by the officers of the Holy Inquisition.

9. Those in command of kingdoms, provinces, and cities, who did not protect the church against the heretics, when exhorted to do so by the inquisitors.

10. Those who were unwilling to abolish institutions and privileges of a city when they were not in accordance with the regulations of the inquisition.

11. All lawyers, notaries, and other students of law, who assisted heretics by giving them advice to protect them against the inquisition, or hide their papers which could contain the proof of their heresy.

12. Every one who caused to be buried, with the usual church ceremonies, an acknowledged or condemned heretic.

13. Those who refused to give their opinions on an article of faith during a lawsuit concerning matters of faith.

14. Even upon the dead, accused of heresy, these regulations had to be applied; the corpses had to be dug up and burned, and their possessions confiscated.

15. Jews and Moors, as soon as they exerted themselves, either by word or writing, to entice Catholics to embrace their doctrine.

16. Finally, all those who did not belong to one of the above-named categories, but could be reckoned to belong to them, either by speaking, writing, or acting.

Every one was subject to the inquistorial tribunal, even kings and princes ; only the following were excepted : the Popes, their delegates, nuncios, officers and familiars, and, during the first inquisition, the bishops. As soon as any of these were accused or suspected of heresy, they had to answer for this to the Pope. The respect for the kings was so much diminished that they had to obey a simple monk as soon as he was nominated inquisitor.

Such an inquisitor, when nominated, informed the king of it directly, who at once had to send an order to all the governors of the cities which the inquisitor intended to visit, to afford him all necessary assistance. They had to arrest all persons condemned as heretics or suspected as such by the inquisitor ; they had to look to the execution of those punishments to which those persons were sentenced ; they had to take care that neither the inquisitor nor his subordinates were insulted ; finally, a fit dwelling-house had to be furnished, and all ease and comfort had to be procured for the inquisitor when on his journey. In the beginning the inquisitors received no pay, because they belonged to Orders whose rule it was that its members had to live in poverty. Still it is proved, that they did not stick to their principles, by taking where there was any thing to be had, leading an easy and lazy life at the expense of their fellow-men, whose tormentors they gradually became. Afterwards the Pope commanded the Bishops to take care of the inquisitors ; the Bishops soon knew how to rid themselves of this charge, which they loaded upon the land-owners, until the necessary expenses to carry on the inquisition could be made up out of the confiscated and

sold goods, and out of the fines. All the inhabitants of the cities were scared by the entrance of the inquisitor, with his secretaries, judges, and an armed force. The magistrate and other officers of the city had to appear before him at a stated hour, and were obliged to swear to see to the execution of all the laws against the heretics, and to use all means which might be needful for their discovery and imprisonment. The inquisitor had the right to discharge a king's officer when refusing to execute his commands. Further, all the believers were forced to appear in the church on some appointed day, when the inquisitor delivered a sermon, showing that it was their duty to discover all heretics; they even went so far as to summon heretics to give themselves up.

When the command for the imprisonment of a person was given, being suspected of heresy, he was surely lost to society. No privilege nor asylum was left to such; neither rank nor station gave them any protection. Every where he was persecuted, and even at home he was not safe; he was arrested amidst his family and friends, and nobody dared to show any opposition. For woe unto him who would have dared to show even a sign of sympathy with the victim of the inquisition.

The accused was thrown into a most abominable dungeon, whilst the servants of the inquisition entered his house and took possession of every thing it contained. Those to whom the prisoner was indebted lost all claim upon restitution or payment; the wife and children were reduced to beggary, because nothing was left them; nobody was allowed to hold inter-

course with them, because they had been intimate with or were relations of the prisoner.

After a certain period it was allowed to the prisoner, by the inquisitor, to ask for a trial ; for according to the rules of the inquisition the prisoner was always obliged to petition therefor. Having once made his appearance before the inquisitorial court, it was a rare exception when a person was acquitted. The witnesses were not obliged to bring forward any proofs when giving evidence against the accused ; they were examined in his presence, but the accused never saw his accuser except when masked. The evidence of the most infamous and unprincipled person was taken for granted ; even the most blameless and honest man could, if he had enemies, (and who is without them?) by their evidence be burnt to death. Did the accused refuse to acknowledge the crimes ascribed to him, he was put on the rack : of course a great many confessed to crimes which they had not committed, to free themselves from the horrible torture. The inquisitors were noted for their insensibility, ignorance, and cruelty, as well as for their hypocrisy and dissimulation. They preferred to conduct themselves in a coarse and cruel manner, and did not spare any means to make a person his own accuser, if possible. They generally brought in practice some so-called stratagems or *precautiones*, named so by the Dominican Monk N. Eymericus, in his work called "Guide for Inquisitors." By giving a couple of them, the reader will be better able to judge :

When it is impossible to prove that, for which the accused person is on trial, and he refuses obstinately to acknowledge, it is then permitted the inquisitor to

take up the acts of accusation, and by running them through, to say to the accused : "It is but true that you do not speak the truth, and will not acknowledge that which is already proved;" etc., to make the accused believe that his guilt is already proved in the acts ; or the inquisitor may take up some paper, when the accused still denies, throwing a hasty look into the paper, and exclaim, with astonishment : "How is it possible to deny any longer? Do n't we know everything already?" etc. In the meantime the inquisitor has to be careful not to enter into particulars with the accused ; he must adhere to some general expressions, and just hint at some fact known to him, by which to take the accused by surprise. This is all necessary, in order that he does not betray himself, and that the accused does not perceive that it was only a pretext to make him speak.

The second is more malicious. In this case the inquisitor must avail himself of a converted accomplice, or somebody who is converted ; it must be some one known by the accused, and the inquisitor must be sure that the accused is open-hearted to one of them. Let them visit the accused in the prison ; the converted must act in such a manner as to make his friend believe that he still shares his opinions but has abjured them on account of fear, just as if he had become an infidel to truth. If the accused shows that he confides in his friend, this one must pass the evening with him, and keep up the discourse so long that it is too late to go home, so as to remain with the accused, when he must try to persuade the accused to make a confession. Before the door spies are placed, who are able to hear everything, must catch up every

word, and, if necessary, must have a notary at hand to write it down.

Don Manuel Abady la Sierra, who was the forty-second chief inquisitor, did not approve of these tricks, but named them ignominious.

The examination of the inquisition was carried on with the aim to condemn each and every one that fell into its hands, and, to promote this, all means were permitted. It is not strange that these fanatical priests made use of such means. Is not their sole handicraft based upon the aim to try all sorts of tricks on unsuspicious mankind and to subjugate them?

Nobody was let go unpunished, when once in the grasp of the inquisition, whether he abjured heresy, or whether he was one of the least suspected. The inquisition had the power to inflict all temporal punishment, except capital punishment; still, when they decided that a person ought to be put to death, they delivered him up to the worldly judge, who had to pass the sentence of death, else he would be looked upon as one who protected the heretics, and might fall himself into the hands of the inquisition.

The priests have always been known to shake off the guilt of blood, throwing it on others, as was the case with the crucifixion of Christ. It is impossible to read their punishments and penalties without being filled with indignation against a spiritual court of justice, which has committed the most horrible cruelties in the name of the God of mercy and love.

The lightest punishment which was inflicted on the least suspected, was as follows :—

On a day especially fixed for that purpose, the peo-

ple and clergy were assembled in the church ; the accused, with his head uncovered, was standing upon something like a scaffold which was erected in the church. After mass being sung, and before the gospel was read, the inquisitor stopped the high mass to deliver a speech against heresy, than which no subject was more dear to those ignorant and stupid inquisitors. A cross and gospel were handed to the accused when he took the oath of allegiance to the doctrine of the church, and being able to write, he had to ratify the oath with his signature. Next he was absolved by the inquisitor, who took him back into the communion of the Holy Church, dictating to him the following lines : "On All Saints' Day, Christmas, New Year's Day, and Candlemas, as well as on all the Sundays during the great fast, he had to betake himself to the Cathedral and attend the procession in his shirt, barefooted, his arms across his breast ; and on each of those days, except on Palm Sunday, he was to receive a whipping from the bishop or priest on duty. On Ash Wednesday he had to proceed to the church in the same manner, but during that time, as well as during the whole fast, he was chased out of the church and was obliged to attend the service standing at the door. On his breast he had to carry two crosses, differing in color from his other garments ; this penalty lasted, for the least suspected, three years ; for the more suspected, five years ; and for the very suspected, seven years.

Those who, according to the views of the inquisitors, were heretics in reality, and had requested to be converted, were absolved, after abjuring their errors, and next were imprisoned for life. How Christian-like !

Did the accused persevere in his heresy, he was condemned to be "let loose," to wit: to be given up to the worldly judge, who sentenced him to death.

He who fell back into heresy could never obtain any mercy, except being strangled by the executioner before his being burned.

Not wishing to be accused of exaggeration, we will herewith give in the original text an authentic piece, which was composed by the Holy Dominick, and which furnishes the necessary explanation about the aims of the inquisition and inquisitors:—

"To all believers in Christ who read this, Brother Dominick, Prebendary of Osma, the least among the priests, sends his greeting in Christ.

"Conforming to the dignity of our master, the Abbot of Citeaux, whose representative we are, we have taken back into the fold of our church the bearer of this letter, Ponce Robert, who has given up heresy through the mercy of our Lord. After having promised by oath to fulfill our commands, we have ordered that for the three succeeding Sundays, after having stripped himself, he is to be led from the gate of the city to the church, by a priest, who will lash him with a rod. Further, he is not allowed to eat meat, eggs, nor cheese, in one word, nothing which may be called animal food, during all his lifetime, except on Easter-day, Whitsuntide, and Christmas, on which days we command him to eat thereof, to prove his abhorrence of heresy. Moreover, three times a year he will have to fast by not eating any fish; three days in the week he is not allowed to eat fish, oil, nor drink wine, except when sickness or hard labor oblige him to do so. Further, he will have to wear a garment on which to

the right and left of the breast are fastened two small crosses ; to attend mass every day and the vesper on Sundays and holydays ; to say the prescribed morning, day, and evening prayers, to wit : to pray the "Lord's Prayer" seven times in the daytime, ten times in the evening, and twenty times towards midnight. Finally, he must live chaste ; every month he will show this letter to the priest of Cereri, his parish, whom we hereby ordain to keep a watchful eye on said Ponce Robert. He will have strictly to adhere to the above until further notice ; and, in case of neglect, we command that he shall be looked upon as a perjuror and excommunicated heretic, and be turned out of the communion of the believers."

By contemplating the institution of the first inquisition, its execrable actions against suspected heretics, its cruel punishments inflicted on the condemned, it is difficult to believe that those barbarities ever would be equaled, yea, would be surpassed. Still such was the case. As in all human institutions, deeds, and actions, the genius of mankind was not idle in this case. The second inquisition surpassed the first in all respects so far as execrable action and cruelty are concerned.

A combination took place between the despotisms of the Church and of the State ; between the covetousness of the priests with that of the worldly rulers; between the ambition of the Pope with that of the despotic kings. It seemed as if all the infernal powers had formed a conspiracy against mankind for its annihilation.

The second inquisition was a tribunal holding the power to decide over liberty, wealth, life and death.

The possessions of the condemned fell due to the king's receiver-general; and even the children of those who were suspected of heresy were disinherited, which was not thought of during the first inquisition; yea, the grandchildren had to atone for the sins of the grandparents; and the grandchildren of condemned heretics were not allowed to become merchants, nor farmers, much less to hold an office.

During the first inquisition it was among the living to find out heresy; but during the second they investigated the career of the long since departed, as well, and did such career bear signs of heresy, the children and grandchildren had to suffer for it. Consequently nobody was sure to remain owner of his parents' inheritance, for sooner or later an accusation might be made against father or mother, when the possessions were taken by the State. And such an institution was sanctioned by a Pope, after the death of Pius Sextus IV., who had always hesitated to do so.

The Caesaropy (the royal papacy) was finally acknowledged in Spain, on account of the bull of Innocentius VIII. of March 30, 1491, after an hesitation of eleven years.

No sooner did the people observe that the king had adopted the sacerdotal dress, in order to be more safe in assailing his people's property and goods, than they rose against the inquisitors and murdered several of them. But such sudden and unprepared risings have never had any good result. The calm and thinking hold back, when the lead is taken by the rough and uneducated classes; and there is nothing more horrible than a licentious crowd, that only listens to the inspiration of passion and revenge. Just for this rea-

son did the rising have no further result, and the priesthood as well as the nobility found themselves sufficiently protected by the stringent laws of the inquisition. Moreover, at that time all classes believed that the true faith had to be sustained, and that heretics had to be *fried*.

No wonder that it was an easy matter for Ferdinand V., surnamed "The Catholic," and his consort Isabella, to introduce the inquisition into both their kingdoms, Arragonie and Castilie ; it being a fact that he was very fond of money and was very covetous ; consequently the inquisition offered him the best of chances, under the mask of religion, to appropriate to himself the immense riches and possessions of the Jews.

At that time it was more difficult than it is at present for Christians to compete with the Jews, as far as trade was concerned, no doubt caused by the easy and lazy manner of the Christians, and on account of their doctrine, which taught them to occupy themselves more about the life hereafter, and not to accumalate riches here below. Consequently nearly all Christians in Spain were indebted to the Jews at that time. This circumstance soon led to enmity, and was the cause of the succeeding risings of the people against the Jews, thousands of whom were innocently killed. To counteract this hatred, there was but one remedy, to wit : to become Christian—and soon more than 100,000 Jewish families went over to the Catholic Church, but remaining inwardly faithful to the faith of their fathers. Such converted Jews were called Marranos (swine.)

Those who, notwithstanding their conversion, had

remained Jews secretly, were soon found out, which furnished a pretext to Pius Sextus IV., as well as to Ferdinand V., to introduce a court whose calling it was to punish such a crime severely.

As soon as the inquisition began to fulfil its mission in Spain in that manner, all the new Christians (the converted Jews) left the country. The inquisitors becoming aware of this, their chief inquisitor, Thomas de Torquemada, at once declared these emigrants to be heretics, ordered their imprisonment and their goods to be confiscated, and, by deceiving the refugees, they promised grace to all who would appear before their court, which being done by several Marranos, instead of receiving grace, they were imprisoned and condemned—an act which shows how dangerous it is to believe in the good faith of priests.

Scarcely four days was the inquisition in force at Sevilla, when she commenced by burning six persons to death. A few days afterwards seventeen unfortunates followed suit, and two months afterwards two hundred and ninety-eight new Christians (converted Jews) were burned to death, while seventy others were imprisoned for life, While this was going on at Sevilla, two thousand Marranos were burnt in different parts of the province ; a large number was burned in effigy, and seventy thousand of these unfortunates were condemned to different church punishments. Inside of the gates of Sevilla a scaffold of stone was erected to burn the immense number of condemned. Four great statutes of gypse, which were hollow, were placed upon this scaffold. In these statues these new unfaithful Christians were locked up to be burned to death, suffering the most awful pains. This scaf-

fold is known by the name of Qu[illegible]dero (fire-place.) These awful tortures inspired [illegible] new Christians with indescribable fear, and ev[illegible]one tried to save himself by flight. A large nu[illegible]r fled to France, Portugal, and Africa; others we[illegible]to the Pope, hoping to find protection against th[illegible]bitrariness of the inquisitors. But the vicegerent [illegible]Christ, on earth, remained obstinate, and threaten[illegible]them in his turn with church punishments. Su[illegible]horrible conduct and such murdering of mankind. [illegible]ceeding from the ministers of a religion, which w[illegible]amed the religion of love, was to bring forth a [illegible]population of the country.

When Ferdinand V. became k[illegible], the inhabitants of the kingdom numbered twen[illegible]millions; on his death this number was diminish[illegible]by four millions. At the commencement of the [illegible]enth age, Spain only counted twelve millions; [illegible]1688, but twelve millions; and twelve years late[illegible]arcely eight millions of inhabitants. During th[illegible]eign of Philip V. the number diminished to six mil[illegible]ns of inhabitants. But what do tyrants and priest[illegible]re about the number of inhabitants as long as th[illegible]can perform their abominable schemes and get thei[illegible]im?

In the year 1481, the chief i[illegible]isitor, Thomas de Torquemada, was assembled wi[illegible]ll the inquisitors and their advisers at Sevilla. [illegible]that assembly the so-called institution for the Spa[illegible]h Inquisition was projected.

The first, second, and third a[illegible]les contained the determination how and in what [illegible]nner, in all cities, courts of inquisition should be [illegible]ablished, and also the publication of the different [illegible]urch punishments

against heretics and the unfaithful ; and finally, the settlement of the term during which the seizure of the possessions of the condemned could not be executed.

Article four determined that the voluntary confessions made before the expiration of the term of grace should be added to the act of accusation.

Article five forbade every secret acquittal, except in case when no one was acquainted with the crime of the new adopted.

Article six determined that every one who was acquitted was condemned to be unfit to hold a trust of honor, and that it was not permitted him to wear gold, silver, pearls, silk, nor fine wool.

Rome, however, derived a good revenue by this, because, by paying a certain sum, one could obtain permission to wear the above-named articles again.

Article seven imposed a fine on all those who had made a voluntary confession.

Article eight resolved that such repentant, who presented himself after the term of grace, should be punished nevertheless with the confiscation of his possessions. These articles were very beneficial to the covetousness of Ferdinand.

Article nine determined that all persons who had reached the age of twenty years and presented themselves, were to suffer a gentle punishment.

But what did these cruel inquisitors understand by a gentle punishment ?

Article ten determined that the period had to be fixed when the acquitted had fallen into heresy, so as to be able to decide how much of his fortune was to go to the receiver-general. By this article a great

many husbands lost the marriage gift of their wives, where such was paid after the father-in-law had fallen into heresy. Ferdinand's pocket did not get empty in this manner!

Article eleven determined, that to him who sat in the secret prisons of the inquisition, and, while sincerely repenting, asked to be acquitted, such an acquittal was to be allowed; but at the same time he was to be punished by imprisonment for life.

Article twelve allowed the power to the inquisitors to condemn to be let loose—*i. e.* to death,—as non-repentants, those whose confession they considered insufficient, and whose repentance they considered hypocritical.

Article thirteen condemned to the same punishment those who, later on, might appear to have kept secret something or other when confessing.

Article fourteen determined that an accused, whose crime was proved, and who kept on denying obstinately, was to be condemned as a hardened sinner. (This resolution caused thousands to be burned, whereas the accusation against a person was maintained, notwithstanding the proof being wanting.)

Article fifteen determined that all who were but slightly suspected and denied their crime, were to be put on the rack. If they confessed while being tortured and adhered to their confession, they were condemned after all; if they revoked their confession, they were to be put on the rack again.

Article sixteen forbade communicating to the condemned, in writing, the evidence of the witnesses.

Article seventeen obliged the inquisitors to question the witnesses themselves.

Article eighteen determined, that during the torture, one or two inquisitors had to be present, to take down the depositions of the accused.

Article nineteen determined, that every one, when summoned in due form before the Court, and did not appear at the fixed time, was to be condemned as a heretic.

Article twenty ordered that the dead body of any one, out of whose writings, etc., it could be proved that he had been a heretic, had to be dug up, and all his property confiscated to the disadvantage of his lawful inheritors. (Consequently the dead as well as the living had to pay their share to satiate Ferdinand's love of gold and of his priestly satellites.)

Article twenty-one prescribed to the inquisitors the duty of extending their power to the vassals of the land as well as to the proprietors, and to inflict church punishments upon the last-named when offering resistance.

Article twenty-two allowed a portion of the goods to the children of those whose property was confiscated, in the shape of alms. (This resolution, however, was but a hollow sound, for what did these hard-hearted inquisitors care about the destiny of such unfortunates? Their portion was misery and desolation.)

Article twenty-three treated about a favor of grace, which was allowed to the king to bestow upon him who was taken back into the fold of the church, and which consisted in his property being restored to him. (This must have taken place very seldom, for not one case is known to us.)

By article twenty-four, it was forbidden to the king to bestow such favor on the slaves.

The last articles, twenty-five to twenty-eight, contained regulations for the guidance of the inquisitors, as well as for their subordinates.

The above is a brief extract of the infernal constitution, according to which the blood-thirsty inquisitors could arbitrarily dispose of the lives and possessions of their fellow-men.

Before going further, we will first make our readers acquainted with the torture and the *auto-da-fé*.

THE TORTURE.

The administering of the torture served to force the accused to make a confession. The pains occasioned thereby surpass everything imaginable ; and it is horrible to see that human brains, which have produced so much which is grand and exalted, had to invent such horrible implements for torturing, so as to annihilate as slowly as possible the lives of their fellow-men.

No implement has ever been invented to torture and martyr mankind, compared to the one of the inquisition !

The torture was applied in three different ways—with ropes, water, and fire. The execution took place in a subterranean apartment or grotto, which was reached by large circuits. This torture-room was only lighted by two torches, which threw their pale rays on the poor victims, while the most profound silence reigned all around. Scarcely was the accuser brought before the inquisitors, when the hangmen, dressed in a long black garment, with a head-covering of the same color, with two eye-holes in it, took hold

of the unfortunate, stripped him naked, and the torture commenced.

In applying the torture with the rope, the hands of the accused were tied on his back ; then a rope, which worked like a windlass, was wrapped around him. A weight of about one hundred pounds was attached to his legs, which were put in irons, when the unfortunate was hoisted up about four to five feet from the ground, in which painful situation he had to answer the questions put to him by the inquisitors. In proportion to the importance of the accusation, he received twelve lashes besides. After hanging some time the rope was suddenly let loose, allowing the victim to drop down with a horrible shock, causing the limbs to get disjointed, and the rope wherewith his hands were tied, cut the flesh to the bone.

(Is the crucifixion of Christ to be compared with such torturing? The Christian priests, in order to show the behavior of the Jewish priests, have placed a crucified image in their churches, and at the same time, to strengthen the belief of the faithful, to look with pity on his sufferings. Ought they not also to have an image placed close to that one, describing the above, to show their doings, and what would be the consequences?)

This torture usually lasted about an hour, and very often did the strength and consciousness of the accused fail him. If they foresaw that the victim might give way during the torture, they did not proceed, and he was sent back to prison, where he was left to suffer terribly and in despair, until the inquisitors thought proper to subject him to the still more terrible torture by water, the application of which was made as follows :—

The accused was stripped naked and stretched out on a hollow bench on which there was scarcely room enough for a human being ; on a lath, which went through the bench, the body rested in such a manner that the head was lying lower than the legs, making it difficult to breathe. The arms, legs, and the head were fastened with strong ropes on the sides of the bench, on which iron hooks were to be found, so as to be able to strain the ropes still more, very often penetrating to the flesh, causing the blood to spout out of the wounds. In order to suppress the loud screams of pain, a wad was put in the mouth of the accused, and in this painful condition the executioner worked a piece of wet linen or silk into his throat, covering the nostrils at the same time. This piece of linen or silk was constantly kept wet, to make it work not unlike a filter, which process was so slow that it took more than an hour for one *litre* of water to soak through. This treatment made it nearly impossible for the accused to breathe, and caused him all the while to feel this stifling oppression which is felt by one who is near drowning. Trying to get some air, the unfortunate tried constantly to swallow, but was prevented from doing so on account of the wet linen, and the water which was constantly penetrating through mouth and nose. The torture being ended, the piece of linen or silk, which had entered the gullet, in consequence of the repeated efforts to breathe, and the unceasing supply of water, was pulled out with a jerk ; usually it was all soaked with blood, on account of the blood vessels having been lacerated, as it were, by the supernatural efforts of the victim, whose hands and legs were cut to the bone by the ropes which had been strained during the torture.

(We question whether it is possible to imagine hell to be more terrible than such a torturing-room. Is it possible to picture the devil more horrible, more cruel, than those Christian priests?)

The third degree of torture was the fire, and was as it were applied at the last moment, when it was impossible to force the accused to confess by applying the two tortures described above.

The victim was placed on a seat, something like a chair; his hands and legs were so well tied on the seat that it was impossible to make the least movement; the feet were pinched between two boards, rubbed in with oil, lard, and other greasy articles, and brought into contact with a good burning fire, roasting them completely. As soon as the victim became overwhelmed by pain, and his lamentations and cries commenced to be superhuman, a board was pushed between the fire and his feet, when the inquisitors tried their utmost to encourage the victim to confess; did he refuse, the board was immediately pulled back, and the roasting went on until the bones and tendons made their appearance on all sides.

These three degrees of torture were applied on both sexes, and the accused had to undergo all three repeatedly if he refused to confess to acts of which he was accused, but which he had not committed. Later on, it was decided by the upper council of the inquisition, that it was allowed to apply all three degrees only once on one and the same person The inquisitors, however, invented a manner to evade this, by declaring the torture temporarily suspended, when they left the unfortunate languishing in the prison until they considered it convenient to proceed with the torture.

It is not to be wondered at, that on account of such inhuman cruelty a great many welcomed death as their saving angel. A great many of these unfortunate victims committed suicide, or made confessions of greater guilt than what they were accused of, so as to be burned at an *auto-da-fé*.

THE AUTO-DA-FE.

Auto-da-fe means an action which takes place for *religion's sake*. Two kinds were held—special ones and general ones. The special took place several times a year, either in the church in the presence of the faithful, or in the great sitting-hall of the court, with closed doors, and only in presence of invited persons. The number of victims was generally less than at the general ones, and it was but seldom that persons were burned to death at a special one. Usually the accused were obliged to perform a very sad and humiliating part.

The general auto-da-fes were but seldom held. This public spectacle was only given on extraordinary festivals, viz : on the accession to the throne of a new ruler, on his marriage or the birth of an infant, or on the remembrance of a great day. Generally they were held in a large, spacious church, or in one of the public squares of the city. In order to make an imposing affair of such an auto-da-fe, those that were condemned to different punishments were present as well as those condemned to be burned to death.

One month before a general auto-da-fe, the inquisitors left the palace of the inquisition on horseback, preceded by standard-bearers and heralds to the great market-place, to announce to the inhabitants that af-

ter one month a general punishing was to take place, of those who were condemned by the inquisition. Thereafter the procession went all through the city, accompanied with music, so as to call the attention of the population to the performance which they had to expect. After this public announcement, the preparations were at once commenced, in order to make the ceremony as imposing and solemn as possible. The lower classes as well as the nobility were so morally corrupted by their priesthood and their religion, that they showed the greatest impatience to witness the day when the execution was to come off, sacrificing even any amount of money and goods to make this sad ceremony as splendid as possible.

In order to give our readers a clear idea of such an auto-da-fe, and of the moral corruption of the nobility as well as of the people, we will now give them an ample description of one of the most remarkable auto-da-fes, held in the year 1680, at Madrid, in presence of King Charles II., his spouse, and his mother.

The Spanish painter, Francisco Rizzi, has perpetuated this fact on canvas, and his painting is still to be found at the palace Buen Retiro, where it is placed as a monument of the execrable, bloody massacre, of which the kings of Spain and the priesthood together are and remain guilty.

Insensibility and hard-heartedness were so great in those days, that the Court and the inquisitors did not know how to offer to the new queen, Marie Louisa de Bourbon, a greater honor, or to show in a more dignified manner their obedience and loyalty, than by giving more splendor to the feasts, on the occasion of her

marriage with Charles II. of Spain, by adding an auto-de-fe, when nearly one hundred and eighteen persons found their death in the flames.

The Spanish historian Jose de Olmo, who was connected with the inquisition, being an eye-witness, gives the following description of this abominable performance:—

After the command had been sent to all the courts of inquisition to hasten all the pending cases, so as to be able for each to furnish his portion for the heretic exhibition, a beginning was made by the erection of a large scaffold on the largest square in the town, and the announcement made so as to afford the necessary places for the spectators. Two hundred and fifty workmen, called "Soldiers of the Faith," were engaged by the inquisition to watch over the condemned. Eighty-five persons offered themselves voluntarily, to aid as so-called familiares (dignitaries) of the inquisition, among whom were to be found Castillian grandees and persons of the highest nobility.

On the twenty-eighth of June, a ceremony something like a forerunner, took place, when a parade was held by the "Soldiers of the Faith," and the so-called "procession with the two crosses" came off. One of the crosses was green, draped with a transparent black vail, the proper insignia of the inquisition: the other cross was white. The first was placed on the scaffold, the second on a high pillar, erected in the background of the square where the fire-staples were standing. The white cross was carried by the brotherhoods of Peter the Martyr established at Madrid and Toledo; the green was carried by the Duke Medina-Celi, accompanied by the Dominican and oth-

er spiritual orders. The king's band played a solemn *Miserere* with full orchestra. During the whole night did the Dominicans watch the green cross, while they sung the *matutinen* (morning anthem) directly after midnight, and masses were held uninterruptedly until six o'clock in the morning. The preceding evening all the prisoners, who had been kept at the houses of the familiares, were taken to the prison of the capital. Those who were condemned to death were made acquainted with their doom, that they might prepare themselves ; the inquisitors remained assembled during the whole night, to give a hearing to those who might require an audience, to recant, or to be acquitted. According to the above-named historian, two women were converted that night.

The sentence of death was read to the accused in the following manner :—

Brother, your case has been considered by a critical, learned, and able man, and your crimes have been found to be so criminal and abominable, that as a warning to others and for your punishment we have decided and ordained that you will die to-morrow. Prepare yourself for death ; and to enable you to do so, two worldly priests will remain here to assist you.

At three o'clock in the morning of the day of the auto-da-fe, the clothes in which they had to appear were brought for the condemned, as well as the *San-Benitos* and *Corozas*. (The first was some kind of linen shawl ; the second, a hat three feet high, made of pasteboard. Both had devils and flames painted on them.) At seven o'clock the procession started in the following order :

The "Soldiers of Faith," who were mostly charcoal-burners, armed with lances and guns, formed the vanguard ; (because they had furnished the wood necessary for the fire-staples, they were allowed to participate in the procession) ;

The cross from the parish of St. Martin, draped with black crape, accompanied by twelve priests and one worldly ecclesiastic, who carried an umbrella ;

The Dominicans ;

One of the banners of the inquisition, carried by the Duke of Medina-Celi ;

The Spanish grandees and the *familiares* of the inquisition ;

The victims, without distinction of sex, according to their various sentences :

1. Those condemned to light punishments, barefoot and bareheaded, dressed with the *San-Benito*, and a yellow Andrea cross on both chest and back.

2. Those condemned to be whipped, to be sent to the galleys, and to the prison.

3. Those who had confessed after their condemnation in order not to be burned to death, and consequently were condemned to be strangled ; they wore the *San-Benito* and the *Coroza*.

4. The images of those that were to be burned in effigy.

5. Those who were only condemned to corporal punishment because they had abjured the *de levi*. The *Coroza* alone was carried by the teachers of heresy and by those who had been guilty of polygamy ; others carried ropes around their necks, in which there were as many knots as they had stripes to receive.

6. Chests, which contained the books of the ac-

cused and the bones of deceased heretics, all which were to be burned.

7. Those who were reconciled with the church, all carrying yellow wax candles, which did not burn.

8. Those who were condemned to death, dressed with the *San-Benito*, and carrying the *Coroza* on their heads, each one accompanied by two *familiares* and two monks ; most of them carried locks before their mouths ;

The chief-justice of Toledo and his pikemen ;

The inquisitors of the provincial tribunals, preceded by the secretaries of Toledo and Madrid and a great number of commissaries, etc.

Thus far the procession consisted of pedestrians ; next followed the cavalcade :

The sheriffs and police magistrates of the capital on splendidly-mounted horses. Over their own particular garments they wore the colors and tokens of the inquisition ; in the right hand they carried a staff. A large number of church officials, notaries, commissaries, qualificators, etc., all wearing the same emblems and all mounted on mules ;

The great counsellors and aldermen of Madrid, headed by the burgomaster ; the fiscal attorney of the court of justice of Toledo, accompanied by the royal privy council, and others attached to the court, carried the standard of faith ;

The chief inquisitor, Don Diego Samiento of Valladerez, Archbishop of Placentia, arrayed in the archiepiscopal purple, riding a magnificent Andalusian horse, which was mounted with purple ; on his left rode the president of the high council, the Bishop of Avila, who was followed by twelve lackeys. Moreo-

ver, he was accompanied by fifty lancers or so-called halberdiers, who were dressed in black silk trimmed with silver, and whose hats were ornamented with black and white feathers. These were led on by the Marquise of Pobar, in the capacity of protector of the inquisition of Toledo. This knight, with his eighteen lackeys, made a dazzling appearance.

Finally, followed a magnificent canopy, and the majestic coach of the great inquisitor and a number of other coaches, which were filled by his chaplains, pages, and others belonging to his retinue.

Full of extacy about the procession, the abovenamed historian, De Olmo, exclaims : "During the march of this triumphal procession the most astonishing serenity prevailed, and although all the houses, squares, and streets were filled by innumerable crowds whose pious curiosity had called them together from all parts, still hardly a single voice was heard !"

The large amphitheater which had been erected was an oblong square, measuring 19,000 square feet, and thirteen feet high. Nearest the centre was the box for the royal family ; the court, the foreign ambassadors, the grandees, etc., were seated in the immediate vicinity. The chief inquisitor sat on a throne in the most elevated place. A great number of high benches at his left were destined for the victims of the inquisition. Close by the seats of the members of the court of justice, an altar and a pulpit were placed. Just in the centre of the area something like a platform was erected, on which were placed two chairs, in which the criminals had to hear their sentence read in a kneeling position. The whole was covered over with canvas, for protection against the sunbeams or

rain. The boxes were ornamented with rich damask and silks ; refreshments of all kinds were furnished ; in short, nothing was wanting to make it comfortable.

De Olmo, speaking of this building, again exclaims with enthusiasm : "This great master-piece of mechanical art was ready on the 28th of June, although the work was only commenced on the 23d. It seems as if God inspired the hearts of the workmen (for what purpose has not God been useful?) in such a manner that they overcame all difficulties, which are generally encountered on such occasions."

Sixteen builders, with their workmen and all necessary tools, had presented themselves, without being called for, to offer their services, and all excelled in diligence and constancy, hardly allowing themselves time to eat or rest properly, exclaiming : "We labor for the honor of God ; the work will be finished by the time designated ; and if it does happen that we run short of timber, to secure its completion we will pull down our houses with pleasure for such a sacred purpose."

It seems almost fabulous to behold the ignorance and cruelty of such men inculcated by a priestly creed and fanatical church.

As soon as the procession had arrived, and every one was seated, the mass was read by a priest, up to the gospel, when the chief inquisitor left his throne, attired in his surplice and his Episcopal gown, and proceeded to the balcony of the king, to let him take the oath, by which all Spanish Kings bound themselves to protect the Catholic faith, to extirpate heresy, and to support, with all their power, the actions of the inquisition. The king rose, and bareheaded he swore that he would fulfill all this.

The oath was then taken by the whole assembly, when a Dominican went up to the pulpit and delivered a sermon against heretics and heresy, which was followed by praising the salutary influence of the inquisition. The text of such sermon was usually the darling proverb of the inquisition—*Eserge Domine, judica causam tuam*—("Arise O God and plead thine own cause,") etc. Psalm lxxiv : 22. This text was inserted in the seal of the inquisition, (the application of which had been better intended for the cruel and hard-hearted priests, and the ignorant spectators of their dreadful and horrible tragedy, than for the unfortunate heretics, who generally were laughed at and mocked by the spectators during the sermon. Such eloquence may indeed be well compared with that of a clown in a circus.)

After the sermon the different sentences were read; thereafter the chief inquisitor rose and proclaimed absolution to all who were again taken into the fold of the church. Those who were condemned to death were handed over to the worldly judge, placed on mules, and carried to the *quimadero*, to be burned to death. This place had a surface of sixty feet and was seven feet high, in order to afford room for a great many staples and poles. There were as many hangmen as victims. The sad solemnity was opened by burning the likenesses of fugitives and the bones of deceased heretics; thereupon the condemned were tied on poles and the fire was lit underneath. It was allowed to a good many unfortunates to be strangled before the fire was lit by the executioner, if they promised to die as good Catholic Christians. Our historian, Olmo, speaking about the intrepidity, the courage, and the

contempt of death shown by the condemned, relates the following :—

" It was not necessary to use force to bind them ; they leaped into the fire at once. Several of them met death with such courage as to give cause for the belief that they were endowed with much nobility of soul, which was not the case. Theirs was an inhuman and reckless contempt of life, which undoubtedly was to be rewarded with everlasting damnation!"

The whole ceremony was finished at nine o'clock, and King Charles V. was present from beginning to end, remaining admirably patient, not leaving his place for one moment, and without asking for any refreshment. He seemed to have been so well pleased that he inquired if it was not possible to repeat the ceremonies. Two days after the auto-da-fe, a certain number of lashes were received by those who were condemned to make an atonement. The houses of the unfortunates who had been burned, were pulled down. With slight exceptions, these ceremonies usually followed an auto-da-fe.

As it was only our plan to give but a concise account of the inquisition and its institution, we beg to refer the reader to the more extensive works upon this subject, and especially to one which has principally been our guide, to wit : "*Histoire critique de l'inquisition d'Espagne, depuis l'epoque de son établissement par Ferdinand V. jusqu'au règne de Ferdinand VII., tirée des pièces originales des archives du conseil de la supreme et de celles des tribunaux subalternes du Saint-Office, par D. Jean-Antoine Llorente, ancien secrétaire de l'inquisition de la cour* ;" Paris, 1817, in four volumes.

But in order to give our readers a concise review,

as complete as possible, of the abominations of this infernal institution, we will now give them, successively, the names of all the chief inquisitors, and show, in a brief manner, wherewith and in what measure they have made themselves meritorious in the "vineyard of the Lord." We commence with

1. THOMAS DE TORQUEMADA.

This cruel man reigned eighteen years. It is impossible for any historian to state with certainty the number of victims who were martyred and murdered by his order. According to some, he caused 200,000 human beings of both sexes to be burned to death or to be condemned to dishonorable punishments. According to others, who vouch for the authenticity of their sources of information, he has—excluding more than 300 000 persons who pined to death in the dungeons of the inquisition and nearly 2000 whose bones were dug up and burned—caused 10,200 to be burned to death, 10,222 in effigy, and condemned 97,371 to different punishments, besides the confiscation of their possessions.

2. DIEGO DEZA

Was the very worthy successor of Torquemada in the year 1428. He augmented the precepts of the inquisition with new and more severe ones, and whereas the covetousness of the kings and the inquisition was the chief point of this holy court, he made some new regulations concerning confiscation of possessions. It was on his account that all Moors, of both sexes, were commanded to leave the kingdom of Spain within three months, which caused a great many of the Moorish families to emigrate to Africa. Against the Jews

he renewed the decree of the year 1492, which applied to foreign Jews as well, who had established themselves in great numbers in Spain. But few of them subjected themselves to be baptized or to undergo the humiliating condition. Most of them emigrated, causing Spain to lose its most diligent citizens, and to become more and more depopulated. During Deza's inquisitorial term the following were victimized : 2592 were burned alive, 892 in effigy, and 32,952 condemned to different punishments—giving, in addition to the victims of the first inquisitor, a total of 12,792 burned to death, 11,114 in effigy, and 130,322 condemned, etc.

The chief inquisitors were almighty, and their officers conducted themselves like pashas. They robbed and murdered with impunity, and so shameless were they, that they dishonored the daughters and wives who were unfortunate enough to fall into their hands. On some pretext or other, women were taken into custody in order to gratify their guilty desires.

3. FRANCISCUS XIMENES DE CISMEROS,

Bishop of Toledo, entered upon his duties as inquisitor at a period when a general conspiracy was at work against the holy tribunal. Not only by the people was the inquisition hated, but it had become unsupportable for the bishops and the powerful nobility. Being an enemy of the inquisition while he was a bishop, Zimenes de Cismeros changed his opinion immediately after being nominated chief inquisitor, and endeavored to support and defend this hated court everywhere. He was a man of great capacities, and not without respect for justice. Allowing that he took some meas-

ures to weaken the power of the inquisition, and to limit its wicked actions, still he very obstinately, perhaps ambitiously, opposed every reformation desired by the population ; consequently the number of victims during his reign, exceeded that of his predecessor. It was his fault that King Ferdinand broke his oath, which he had taken in behalf of his Arragonic States, by applying to the Pope for a dispensation, which was allowed to him. He handed a large sum of money to the King to indemnify him for the loss of 600,000 ducats offered to him by the new Christians in Castilla, which he had advised the King not to accept. Further, it was his fault that the grandson of Ferdinand Charles V. was induced not to accept of the sum of 800,000 gold florins, offered to him by the same new Christians, on condition that the proceedings of the inquisitors should take place publicly. Eleven years did Cismeros reign last, during which time he ordered to be burned alive 3,564 persons of both sexes, 1232 in effigy, and condemned 48,059 persons to different punishments. The number of victims had reached, with the third chief inquisitor, the number of 16,356 burned alive, 12,346 in effigy, and 178,382 condemned, etc.

4. ADRIAAN FLORENTE

was recommended as fourth chief inquisitor by his predecessor. At that time he was Cardinal, and became Pope afterwards, being named Adrian VI. Charles V., who reigned at that time, seemed very much inclined to bring about a thorough reformation of the inquisition ; but Adrian persuaded him in such a manner that he became its fervent defender and pro-

tector. Just as did Ximenes de Cismeros, the prince opposed the inquisition heretofore, but scarcely had he come into power when he submitted himself entirely to the priestly authority. It was he who caused the Bishop of Tarragona and several priests to be condemned and put to death. Adrian remained chief inquisitor five years, during which short period 1670 persons were burned alive, 560 in effigy, and 21,795 condemned, etc. Total, burned alive, 18,026 ; in effigy, 12,906 ; condemned, etc., 200,177.

The office of chief inquisitor remained unfilled after Adrian had been elected Pope. Still 324 persons were burned alive, and 4,881 were condemned, etc. Total, 18,350 burned to death ; 12,906 in effigy ; and 205,058 condemned, etc.

5. DON ALPHONSO MANRIQUEZ,

Archbishop of Sevilla, succeeded as fifth chief inquisitor. Suppressing his former rather favorable inclination towards humanity, he caused the Moriskos and adherents of Luther to be cruelly persecuted. The Emperor, Charles V., who was at that time King of Spain, obtained a dispensation from the *Pope* to break the oath he had taken before the Cortes at Sarragossa, and ordered, in the year 1525, all Moors in Castile, Valencia, and Arragonie, to be baptized or to leave the country. A great many of them were baptized, but remained inwardly Mahommedans, which afforded plenty of motives to the inquisition for persecution. The Moors became embittered against the inquisition to such an extent that a general rising of them took place, which caused their entire expulsion out of Spain (in the year 1609.) This expulsion of

the Moors, who were the most diligent farmers, and most able mechanics, caused a loss to Spain from which she has not recovered up to this day. Very justly Schiller speaks in his Don Carlos, III : 40—

> "Already thousands have your kingdom fled
> In joyful poverty; the honest burgher,
> For his faith exiled, was your noblest subject!
> See, with a mother's arms, Elizabeth
> Welcomes the fugitives, and Britain blooms
> In rich luxuriance, from our country's arts.
> Bereft of the new Christian's industry,
> Grenada lies forsaken, and all Europe
> Exulting, sees its foe oppressed with wounds
> By its own hands inflicted."

Quick as lightning did the doctrines of Luther, Zwingle, Calvin, and other reformers spread all over Europe. Spain felt the shock as well, which, proceeding from Wittenberg and Geneva, made the church and its dogmas tremble upon its foundation. In spite of the vigilance of the inquisition, clergymen as well as laymen continued to get possession of the writings of the reformers.

The inquisition and Charles V. were compelled to issue very severe edicts against those who made themselves guilty of heresy by reading those writings. The reading of Luther's writings was to be punished with death, and the chief inquisitor added to the old regulation the following :

On penalty of incurring mortal sin or of being excommunicated by the church, each Catholic Christian had to make a deposition whether he knew anybody who might have said or asserted that the followers of Luther were in the right, or who defended and approved of Luther's damnable doctrines, etc.

On account of these resolutions, many preachers, and even the celebrated and generally-esteemed preacher of Charles V., Alphonso Viruez, a Dominican, were persecuted in a most cruel manner by the inquisition. Charles V., however, was so enraged at the imprisonment of his beloved friend that he forced the chief inquisitor to resign, and in the year 1535 deprived the holy tribunal of the right to pass a sentence in the capacity of a royal court of justice, which decree remained in force until the year 1545. Alphonse Manriquez died in exile on the 28th of September, 1538. During his reign, which lasted fifteen years, 2250 persons were burned alive, 1125 in effigy, and 11,250 condemned, etc.

Notwithstanding his promise of celibacy in his capacity of ecclesiastic, Manriquez was the father of several children, one of whom, Jeronimo Manriquez de Lara, afterwards ruled as twelfth chief inquisitor.

Total, 20,600 burned alive, 14,031 in effigy, and 216,308 condemned, etc.

6. DON JUAN PARDO DE TABERO.

During the reign of this chief inquisitor the order of the Jesuits was founded, which caused the envy of the inquisition to be very much excited. At the same time, about the year 1545, an inquisition was established in Rome by Pope Paul III., which made the Spanish inquisition still more jealous. Supported by the worldly powers, whose interests they protected, the Spanish inquisition refused obedience to the Pope whenever they saw fit. Tabera died in the year 1545, after a reign of seven years, during which period 840 persons were burned alive, 420 in effigy, and 6460 condemned, etc.

Total, burned alive, 21,440 ; in effigy, 14,451 ; and 222,768 condemned, etc.

7. DON GARCIA DE LOAISA,

Cardinal, and confessor to Charles V., died ten months after his nomination, in the year 1546, consequently he did not have time to do anything extraordinary. Still he caused 120 persons to be burned alive, 60 in effigy, and 600 condemned, etc.

Total, 21,560 burned to death, 14,511 in effigy, and 223,468 condemned, etc.

8. FERDINAND VALDEZ.

This man, nearly seventy years of age, was Archbishop of Sevilla. It seemed as if he wanted to surpass his first predecessor, Torquemada, in cruelty, and to redress what had been neglected by his other predecessors. Principally it was the followers of Luther whom he hated. He requested to have the power to condemn those to the stake, even after having repented of their error and after having asked to be taken back into the fold of the church. This consent he obtained. The number of unfortunates who were victimized by this inquisitor filled the whole of Spain with agony and horror ; the least suspicion was sufficient to condemn them to be offered up to the flames. Even upon the writings of Luther and the Protestant expounders of those writings his eyes were fixed. No learned man was safe, for just these were suspected by him of heresy ; while ignorance was to him and his partisans the stamp of holiness and fidelity to the precepts of the church. He who made a study of the Eastern languages or any other science was considered to be a follower of Luther ; and several learned men

of blameless conduct were persecuted in a most cruel manner, among whom were the learned Archbishop Bartholomaeo Correnza, the Archbishop of Toledo, San Jago de Deios, and Doctor Egedius. A woman, aged eighty-five years, who was reported to have said, "The Christians have neither fidelity nor faith," was informed of by her slaves, and placed on the rack. She suffered with constancy the most violent pains, and died a few days afterwards in the prison. Nevertheless the persecution continued, and she was condemned as a heretic Jewess ; her bones were dug up and burned, her property was confiscated, her children and descendants left to suffer infamy and misery. In this manner only one arbitrary expression from these unmerciful and hard-hearted priests of God was sufficient to annihilate the domestic peace of the happiest on earth.

Charles V. abdicated in the year 1556, in favor of his son, Philip II., and retired into a convent, where he died two years afterwards. He recommended his son to imitate his conduct and his doings; to be diligent in the extirpation and annihilation of heretics, without consideration, whether the accused held ever so high a position ; further, he besought him to protect, by all possible means, the holy tribunal of the inquisition. The great zeal shown by Charles V. during his forty years' reign, for the condemnation of heretics, made him a true Don Quixote of the faith ; and, notwithstanding all this, it seemed that this ecclesiastical Don Quixote had not done enough for the priests and their faction, for the Pope ordered an inquiry to be made about him and his son, which was not confirmed on account of important political reasons. Philip II

surpassed his father, in a great measure, in zeal and attachment to the inquisition. He made several regulations which were of incalculable benefit to this holy office. The first regulation was, that the accuser was to receive one-fourth of the property of the accused, when the last named was condemned ; while the second regulation threatened with death, all buyers, sellers, and readers of forbidden books, the number of whom was constantly increasing.

These judges had full confidence in the benevolence of Philip II. in all that concerned the inquisition, and supposed that they could require of him every thing they might think serviceable to extend their power. For instance, they proposed to him to organize an army which was to be at the disposal of the inquisition, bearing the name of "The Order of the Holy Marie of the Naked Sword." The King, however, refused this, considering the necessity less than the danger of such an army.

The Pope, not unmindful of the reformation which was continually extending and gaining ground, incited with bulls, etc., the inquisition to more activity, so as to counteract as much as possible the extension of the new doctrine. The confessional seemed to be a very good expedient, by which the penitents could be questioned in such a manner as to enable the inquisitors to trace out the heretics. All the infernal powers seemed to have been drawn together to annihilate the newly awakened spirit of freedom. But in vain ; the blood of the innumerable martyrs for freedom of thought and freedom of inquiry, seemed to inspire the combatants for truth and light with iron courage and perseverance!

The Pope, King, and inquisitors were enraged against the so-called heretics, and the stakes were crowded with those who were suspected of heresy. During the reign of Philip II. and the chief inquisitor, Valdes, the abominations of the inquisition attained their highest degree ; 2,400 persons were burned alive, 1,200 in effigy, and 1,600 condemned, etc.

Total of burned alive, 23,960 ; in effigy, 15,711 ; and 239,368 condemned, etc.

Philip II. and Valdes—the last named filling his office for twenty years, notwithstanding his old age—were undoubtedly the greatest scourges of mankind. We will tarry a little longer with these two than we did with the former or shall do with the following chief inquisitors, merely communicating a few of the particulars which have characterized their reign.

Every one was persecuted who considered a church reformation desirable, and in this respect they did not spare those who held the highest office, either civil or divine. By mentioning reformation only, one was denounced as a Lutheran and summoned as a heretic before the tribunal of the inquisition.

In the city of Valladolid, at that time the capital of the monarchy, and at the city of Sevilla, one of the principal commercial cities, meetings were held of those in favor of a reformation, *by all* men of blameless conduct and excelling in learning, with others of that period. Hence it was that in both those cities the greatest number and most cruel persecutions took place.

On the twenty-first of May, 1559, an auto-da-fe was celebrated in the city of Valladolid, in presence of the Princess Donna Juana, daughter of Charles V., of

Prince Don Carlos, and of a great number of civil officials, Spanish grandees, marquises, counts, barons, and noblemen. Fourteen unfortunates were burned alive that day ; a great many were received back into the fold by suffering various penalties. The bones and effigy of a woman were offered to the flames. On the sixteenth of October, a second auto-da-fe was held, when Philip II. was present. All those that were burned, and were condemned to various penalties on that day, and on the twenty-first of May, belonged to the richest and most respetable Spanish families. The celebrated Cazalla family, for instance, was entirely destroyed by the flames.

Donna Eleonora da Vibero, spouse of Pedro de Cazalla, owned in the church of the monastery of St. Benedict at Valladolid a vault, in which she was buried as a good Catholic, not the least suspicion existing against her orthodoxy. After her death she was accused by the fiscal as a follower of Luther. Witnesses who had been put on the rack confessed that her house at Valladolid had served as a place of meeting to the Lutherans. They concluded that she had been a heretic, that her memory and all her descendants were to be declared infamous, her fortune to be confiscated ; her corpse had to be dug up and burned, her house to be pulled down, it being positively forbidden to be rebuilt. On the place where it stood a pillar was erected, on which an inscription was made, to hand down to posterity this abominable event.

Augustinus Cazalla, son of the above-named Donna Eleanora, priest and canon of Salamanca, almoner and formerly court chaplain of Charles V., was accused of being a follower of Luther, and of having kept cor-

respondence with Lutherans at Sevilla. Cazalla denied this upon oath. He was condemned to be tortured, and was carried to the prison to undergo his punishment. Such, however, was unnecessary. He acknowledged himself, in writing, to be a follower of Luther, but denied that he was a teacher of false doctrines, or that he had communicated his views to any one else. He promised to become a good Catholic again, if it was allowed to him to return to the church. The inquisition persisted in their accusation that he had communicated and preached false doctrines, and condemned him to be burned to death. Cazalla repeatedly made the assertion, up to the moment of his death, that his conversion was a sincere one, which afforded him the privilege of being strangled before being thrown into the fire.

His brother, Francisco Cazalla, pastor at Hermigos, was also persecuted as a follower of Luther. He denied, but on being tortured acknowledged everything, requesting to be admitted into the fold of the church again. This was refused, and he was condemned to death. When on the scaffold, seeing his brother so repentant and full of enthusiasm for the Catholic religion, he reprimanded him for his weakness. He died in the flames, showing no sign of repentance or pain.

Donna Beatrix de Bibero Cazalla, sister of both the above-named, denied being a follower of Luther, but confessed all while being tortured, and requested to be allowed to return to the "only saving church." She was however condemned to death. Before being led to the fire, she confessed as token of repentance, was strangled afterwards, and thrown in the flames.

The *licentiate* Anton Herrezuelo, lawyer at Toro, condemned to death as a follower of Luther, submitted to his punishment without showing the least sign of repentance. Augustin Cazalla, exhorting him on the scaffold to repentance and penitence, he mocked him, even when the flames were nearing his body. One of the executioner's assistants became so enraged at the courage and intrepidity of the condemned, that he thrust his lance into his breast. The unfortunate man died without uttering a cry of pain. Besides the above-named, three nuns and a monk were burned alive on this auto-da-fe.

It is amazing to observe the number of females among the unfortunates who were murdered by the inquisition while undergoing the most frightful tortures. Hardly an auto-da-fe was held without women being burned alive. At the auto-da-fe at Toledo, in the year 1501, seventy-seven Jewesses were thrown into the flames. According to his own statement, the inquisitor Nicolas Remigius ordered 900 witches to be burned to death, while during the period of 150 years 30,000 of these unfortunates met the same fate. Even youth was not spared by these cruel and bloodthirsty priests. Four months after the great auto-da-fe which was held in Madrid in the year 1680, a Jewess, fifteen years old, named Blanca Nogueira, whose beauty they exalted, was condemned to the stake. The women were tortured in the same manner as the men, and the proper delicacy even was neglected. At Sevilla, in the year 1557, the torturing took place—shortly after childbirth and scarcely recovered—of Donna Juana Ponce de Leon, the youthful spouse of the grandee de la Higuera, sister to the Count de Baylon, accused

of being a follower of Luther. She was so ill-treated that she expired a few days afterwards.

It would be an endless task if we were to continue to describe all the cruelties and abominations which the priests have committed, sanctioned by the inquisition. It would be shocking to our feelings, and we presume that the instances above-named will be sufficient for our readers to see how and in what manner the doctrine of love was taught by these Christian priests.

That a great many who were innocent have been unmercifully tortured on the rack, is admitted by the inquisitors themselves. But according to their abominable system, the death of a couple of hundred innocent Catholics, was of less account than the release of one heretic; the first named went direct to heaven, where they obtained satisfaction and indemnification for what they had suffered innocently and for the honor of God ; while a heretic who had fallen into the hands of the inquisitiors, might have corrupted thousands of the faithful.

By relating the following, we will conclude this series of enormities :—

Johanna Boborques was made prisoner by the inquisition, because she did not oppose the Lutheran sentiments of her sister, and was consequently suspected of sympathy with her. The inquisition gave full scope to their wild ferocity upon this unfortunate Donna, and in an inconceivable manner. Not awaiting the time of her delivery, (it was the seventh month of her pregnancy,) she was thrown into a subterranean prison. As soon as her delivery had taken place, they took the child away; and before her recovery,

she was tortured in such a manner that her feeble limbs were cut to the bones by the cords with which she was bound. While undergoing the torture by water, she vomited streams of blood, when she was carried back to her prison, dying from the consequences. During all these pains she had constantly denied, *and after her death she was declared innocent by these monsters, called priests, by which act they supposed they redressed their crime.*

9. DON DIEGO ESPINOZA,

Bishop of Siguneza and President of the Council of Castilla, the ninth chief inquisitor, caused 700 persons to be burned alive, 360 in effigy, and 3,600 condemned, etc.

Total, 24,660 buried alive; 16,071 in effigy; and 242, 968 condemned, etc.

10. DON PEDRO PONCE DE LEON,

Bishop of Placencia, died before he could accept of the nomination of tenth chief inquisitor.

11. GASPARD DE CUIROGA,

Cardinal and Archbishop of Toledo, was nominated eleventh chief inquisitor, in the year 1573. *He damned* Pius Sixtus V. as a heretic. Under his rule 2816 persons were burned alive, 1408 in effigy, and 14,080 condemned, etc.

Total, 27,476 burned alive ; 17,479 in effigy ; and 257,048 condemned, etc.

12. DON JERONIMO MANRIQUEZ DE LARA

Was a son of the fifth chief inquisitor, the Cardinal Manriquez, and bred in violation of the Sixth Com-

mandment. He died immediately after his nomination, and did not accordingly have time to murder.

13. DON PEDRO PORTO-CARRERO,

Bishop of Cordova, like his predecessor, did not have time to murder, as, shortly after his nomination, he was compelled to return to his bishopric, by Philip III., son of Philip II., who died in the year 1598. (Philip II. was still surpassed in cruelty by his contemporary Charles IX., King of France, who allowed nearly 70,000 Protestants to be murdered on St. Bartholomew's night.)

14. FERNANDO NIGRA DA GUEVARA,

Cardinal, and later Archbishop of Sevilla, was chief inquisitor during three years only, and caused, in that short time, 240 persons to be burned alive, 426 in effigy, 1728 condemned, etc.

Total, 27,716 burned alive ; 17,905 in effigy ; and 258,776 condemned, etc.

15. DON JUAN DE ZUGNIGA,

Bishop of Carthagena, died a few months after his nomination; nevertheless 80 heretics were burned alive; likewise the bones of 33 heretics, who died in the prison of the holy (!) inquisition, while 576 persons were condemned, etc.

Total, 27,796 burned alive; 17,905 in effigy; and 259,352 condemned, etc.

16. DON JUAN BATISTA D'ACEBEDO,

Archbishop *in partibus infidelium* (might as well be called Archbishop of Lilliput,) reigned from the year 1603 until 1607; he ordered 400 persons to be burned

alive, 116 in effigy, and 2,880 condemned to different punishments, etc.

Total, 28,196 burned alive; 18,021 in effigy; and 262,232 condemned, etc.

17. DON BERNARDO DE SANDOVA Y ROYAAS,

Cardinal, Archbishop of Toledo, reigned ten years, from 1608 to 1618, in which year he died. He sentenced 880 heretics and sorcerers to be burned alive, 352 in effigy, and 6336 condemned, etc.

Total, 29,076 burned alive; 18,373 in effigy; and 268,568 condemned, etc.

18. DON FRANCISO LOUIS DE ALIAGA,

A Dominican, and confessor of Philip III., was the eighteenth chief inquisitor. He reigned but three years, when Philip IV., whose accession to the throne took place on the 31st of May, 1621, dismissed him. Philip III. was, in the true sense of the word, a slave of the priesthood, and one of the greatest protectors and defenders of the inquisition. During his reign Spain lost more than one million of inhabitants on account of the expulsion of the Moors, who mostly emigrated to Africa. During Aliaga's reign 240 persons were burned alive, 90 in effigy, and 1728 condemned, etc.

Total : 29,316 burned alive, 18,459 in effigy, and 270,296 condemned, etc.

19. ANDREA PACHECO,

Archbishop, succeeded Aliaga, being nominated by Philip IV., and reigned during four years, during which time 230 persons were burned alive, 128 in effigy, and 1280 condemned, etc.

Total : 29,546 burned alive, 18,597 in effigy, and 271,576 condemned, etc.

20. DON ANTONIO DE ZAPETA Y MENDOZA,

Cardinal and Archbishop of Burgos, was elected as the twentieth chief inquisitor in the year 1627, and reigned during six years ; 384 persons were burned alive, 182 in effigy, and 1920 condemned, etc.

Total : 29,930 burned alive, 18,789 in effigy, and 273,496 condemned, etc.

21. ANTONIO DE SOTOMAYOR,

a Dominican, and confessor of the King, commenced his career as twenty-first chief inquisitor with an auto-da-fe on the 17th July, 1632, which was attended by Philip IV. and his court, when seven Jewish heretics were burned alive. He reigned eleven years ; 780 persons were burned alive, 352 in effigy, and 3320 condemned, etc. During his sway the punishment of those condemned to torture by fire was made still more painful, namely : one of their hands was nailed to a wooden cross, and in this position they had to hear their sentence passed. Ten Jews were punished in this way. How is it possible that Christian priests, looking at such torturings, endeavor to soften the hearts and feelings of their laymen with the crucifixion of Christ ? Why not point out to them the numberless victims who were murdered in a manner a hundred times worse ?

Adding the victims of this chief inquisitor, we have a total of 30,710 burned alive, 19,141 in effigy, and 277,016 condemned, etc.

22. DON DIEGO DE ARCE Y REYNOSA

entered upon his reign in the year 1643, and died in 1665. He condemned 1462 persons to be burned alive, 736 in effigy, and had 6962 condemned, etc.

Total : 32,172 burned alive, 19,877 in effigy, and 283,978 condemned, etc.

23. DON PASCAL D'ARAGON,

Cardinal, and Archbishop of Toledo, was nominated after the death of Philip IV. by the regentess Maria Anne of Austria. He abdicated however very soon, at the request of the Queen.

24. EVERARDO DE NITARDO,

a German Jesuit, and confessor to the Queen, was nominated in the year 1666. Three years later he abdicated at her request ; 144 persons were burned alive, 48 in effigy, and 576 condemned, etc.

Total : 32,316 burned alive, 19,925 in effigy, and 284,554 condemned, etc.

25. DON DIEGO SARMIENTO DE VALLADARES,

Archbishop and president of the Council of Castilla. It was during his reign, in the year 1680, that the great auto-da-fe was held which we have heretofore mentioned. His reign lasted twenty-six years ; 1248 persons were burned alive, 416 in effigy, and 4992 condemned, etc.

Total : 33,564 burned alive, 20,341 in effigy, and 289,546 condemned, etc.

26. JUAN THOMAS DA ROCABERTI,

General of the Dominican order, and Archbishop of Valencia, succeeded. During his government King Charles II. appointed a junta, to make an end of the often-repeated disputes between the inquisitors and the royal courts of justice. This junta, composed of excellent and liberal men, were, however, thwarted in their noble efforts by the priests, which caused the question to remain undecided. Five years did Rocaberti reign ; 240 persons were burned alive, 80 in effigy, and 906 condemned, etc.

Total : 33,804 burned alive, 20,421 in effigy, and 290,506 condemned, etc.

27. DON ALPHONSO FERNANDEZ DE CORDOVA Y AGUILAR

died shortly after his nomination as twenty-seventh chief inquisitor—even before his installation.

28. BALTHASAR DE MENDOZA Y SANDOVAL,

Bishop of Segovia, was his successor, on the 31st of October, 1699. Charles II. died without heirs, hence the crown went over, on the 10th of November, 1700, to his cousin, Philip of Bourbon, grandson of his sister, Marie Theresia, and of Louis XIV., King of France. Philip was an ardent protector of the inquisition, more so for political than religious reasons. His court, the inquisition, and the Spanish people were reduced to the most stupid superstition—the inquisitors occupying themselves with sorcery, witchcraft and conjuring of the devil. The Dominican, Troiton Diaz, Bishop of Avilla and confessor of Charles II., was persecuted by Mendosa on account of his superstition,

as being suspected of heresy. The usurping conduct of Mendosa was the cause of his falling into disgrace with the king, who dismissed him.

29. VIDAL MERINO,

Bishop of Suenza, was nominated next, but died after a reign of four years.

30. DON ANTONIO IBAGNEZ DE LA RIVA HERRERA,

Archbishop of Sarragossa, succeeded his predecessor in the year 1709. He died, however, in the year 1710.

31. FRANCISCA JUDICA,

Cardinal, was next nominated, but abdicated after a reign of six years. On account of the continued development of the human spirit, respect for and influence of the inquisition lost ground even in Spain, which could not bolt its frontiers against the continually spreading stream of enlightenment and civilization. Philip V. even ordered the inquisition to be dissolved. He was however obliged to revoke the order on account of the intrigues of the Queen, her confessor, the Jesuit Daubert, and the Cardinal Alberon.

32. DON GUISEPPE DE MOLINES,

Auditor of the highest court of appeal at Rome, was, while in office, made prisoner of war by the Austrians, and died in prison.

33. DON JUAN ARZAMEDI,

Member of the highest tribunal of the inquisition, was nominated by Philip V. He died, however, soon after.

34. DON DIEGO D'ASTORGA Y CESPADES,

Bishop of Barcelona, was nominated, but abdicated the same year.

35. DON JUAN DE CARMAGO,

Bishop of Pampelona, was installed in the year 1720, as thirty-fifth chief inquisitor. During the period of his reign, the Order of Freemasonry was extended over France, the Netherlands, Russia, Germany, and Italy. Its adherents were persecuted with fire and sword, but in vain; even the severest measures adopted against them by Louis XIV. were without effect. Immorality was gaining ground fearfully during that period; the monasteries had become the shelter for the most unrestrained extravagancies; the confessional had become the place of seduction and prostitution. A historian of that time says :—

"It was seen that nuns and monks were present, and showed the greatest indifference at the delivery of other nuns, and strangled the children as soon as born. Still all this took place while praying, fasting, etc. was going on with hypocritical piety."

But this must be the consequence of every creed whose only supports are ornaments and forms, and is promulgated by ignorant priests. Carnage reigned supreme during his term of sixteen years.

36. DON ANDRE DE ORBE Y LARREATEGUI

was his successor, and died in 1740. During his reign the Freemasons were horribly persecuted, and a great many were condemned to the galley.

37. MANRIQUEZ

was nominated, and died in the year 1745. Nothing of importance happened during his reign.

38. DON FRANCESCO PEREZ DE PRABO Y CUESTA,

Bishop of Teruel, was his successor, and died in the year 1758. Philip V. reigned forty-six years. By some it is asserted that from the time the Bourbons ascended the Spanish throne, the inquisition made less victims. Such is not the case. During the reign of Philip V. numerous auto-da-fes were held, and if the number of victims has diminished, it must be ascribed to the total extirpation of Judaism and Mahommedanism, nearly throughout the whole of Spain, and on account of the progress made by science and philosophy. During the reign of Philip V. ten chief inquisitors ruled, 782 auto-dafes were held, 1600 persons were burned alive, 700 in effigy, and 9180 condemned, etc.

Total : burned alive, 35,404; in effigy, 21,121; and 299,686 condemned to different punishments and confiscation of their possessions.

39. DON MANUEL QUINTANO BONIFAZ,

Archbishop of Pharsales, was the thirty-ninth chief inquisitor. Science was gaining ground daily, bringing her influence to bear upon the spirit of the inquisition in an apparent manner, which made it gradually become but a shadow of what it was before. The inquisition made the grandees and nobles, as well as the people, tremble by the decisive verdicts at the beginning of the eighteenth century ; yet at the end

of that same age, that was considered to be a virtue which was punished as a crime fifty or sixty years earlier. This proves the salutary influence of science on shallow ideas. Let these be held fast and be defended ever so much—even no means be eschewed to make them respected—as soon as science has passed its verdict, no prison nor torture can annihilate this sentence, or stop the spirit of truth in its course.

During the reigns of Ferdinand VI. and Charles II., sons of Philip V., the number of victims was very small in proportion to those of former times. Only 14 persons were killed, while 331 were condemned, etc. That the spirit of the times had penetrated already into Spain, is proved by the expulsion of the Jesuits during the reign of Charles III.

Total: 35,418 burned alive, 21,121 in effigy, and 300,016 condemned to different punishments and confiscation of their possessions.

40. PHILIPPUS BERTRAND,

Bishop of Salamanca, was the fortieth chief inquisitor, and died in 1783. He was succeeded by

41. AUGUSTINUS RUBIN DE CEVALLAS,

who reigned but four years, and died in the year 1788.

42. DON MANUEL ABAD Y LA SIERRA,

Archbishop of Selembria, succeeded him, but was forced by the king to ask for his dismissal, which took place in the year 1794.

43. FRANCISCO LORENZANA,

Cardinal, Archbishop of Toledo, was next nominated

by the king, but was again forced to abdicate in the year 1797.

44. DON RAMON GIUSEPPE DE ARCE,

Archbishop and patriarch, was his successor. He ruled during the reign of Charles IV., and both king and chief inquisitor exerted themselves in not allowing the propagation in Spain of the new ideas which the spirit of freedom had created in France. All French books and periodicals were forbidden; the teaching of the laws of nations was forbidden at the Spanish Universities, and the adherents to the principles of the French revolution were summoned before the tribunal. This caused a great many procedures, which, however, were incapable of suppressing the liberal ideas. The well-known philosopher of nature, Michel de Rieux, of Marseille, confessed openly: "The most true religion is taught by nature; all other religions are inventions of men." Being arrested on account of this, he declared himself willing to embrace the Catholic religion anew when it could be proved that he was in error. It was not proved altogether, but our philosopher showed himself disposed to be reconciled with the church. However, when they required him to appear at an auto-da-fe, he declared himself unwilling, and would submit only to violence. Dressed with a *San Benito*, a cord attached to his neck, and with a candle in his hand, he was dragged by his executioners to the audience room to hear his sentence. This being passed, he complained aloud about the barbarity of the inquisition, and said: "If the Catholic religion ordains that which you do, I do abhor her again, for it is impossi

ble that a religion which dishonors in such a manner a lover of truth, can be the true one." He was immediately brought back to the prison, where he committed suicide, to evade the shame of being burned to death.

Other men arose, who, without fear, labored powerfully to destroy the existing abuses, and to remove everything opposed to enlightenment. The Prime Minister, Urquyo, even entertained a bold plan, viz: to break the existing bonds between Spain and the Vatican, and to suppress the inquisitors. This humane minister, however, became the victim of a mean intrigue, fell into disgrace, and remained imprisoned by the holy tribunal until the abdication of Charles IV. Since a few years, capital punishment was no more applied by the inquisition ; the last victim was an ecclesiastic who was condemned to death by the court at Sarragossa.

Very severe troubles caused Charles IV. to abdicate in favor of his eldest son, Ferdinand VI., who ascended the throne on the 19th of March, 1808. Charles IV. afterwards protested against his abdication, the consequences of which were, that divisions in the royal family arose, of which Napoleon availed himself by giving the crown of Spain to his brother Joseph. On account of the French Garrison, the inquisition was abolished in Spain, according to a decree of Napoleon, on the 4th of December, 1808 ; all the acts of accusation which were found in the archives of the highest council of the inquisition were burned at a solemn auto-da-fe.

Later, in the year 1812, the abolition of the inquisition was decided by the Cortes. Blissful resolutions were passed and proclaimed, the monasteries

reformed, and a great deal of church property was confiscated in order to diminish the public debt. But it seemed that the time had not yet come when such reformations could act in a convincing manner on the minds of the people, for as soon as a change took place in the circumstances, old barbarism and rudeness reappeared.

In March, 1814, Ferdinand VI. returned to Spain, at once re-establishing the inquisition, restoring the monasteries which had been closed, which was decreed by the king on the 21st of May, 1814, when

45. Dr. FRANCESCO MIER DE CAMPILLO,

Bishop of Almerio, was nominated as forty-fifth chief inquisitor. The parties created by these political revolutions furnished plenty of material for hatred, envy, and treason, to spies, informers, and fanatics. The inquisition was not slow in developing its old activity, and the prisons were filled again with the most celebrated men of that time.

The Jesuits were recalled to Spain to participate in the persecutions against the "unbelievers;" new privileges were afforded to the monasteries, etc. Inquisition, Jesuits, and monks, now united, and in harmony with the Government, went to work to suppress the freedom introduced into Spain by Napoleon and his brother. Every one was persecuted who had participated in the revolt against the church; and these persecutions were so barbarous and cruel, that the attention of the combined powers of Europe was called to them. They accordingly explained to the King of Spain how wrongly he acted, and in what manner he caused the kingly dignity to be hated, and the people to become estranged from their prince.

But a King, by the grace of God, does not take notice of the convictions of others, while he believes himself only responsible to God for his actions. The answer of King Ferdinand VI., to the combined powers, was, of course, "I am King by the grace of God, and only responsible to God." In a country reigned over by such a king, the priests generally are almighty, and such was the case in Spain. In the catechism which was published in the year 1816, on occasion of the anniversary of the king, is contained the following, word for word: "The priests are the elect subjects of the empire, who are not subjected to the worldly judges, do not pay taxes," etc. In a country ruled by priests, the light of science is not permitted to shine; they cannot endure such light, and would rather drudge in the dark. He who imported books was punished with death; the teaching of mathematics was considered hurtful, because, according to the priests, this science leads to atheism!

General Miranda, who had expired in the prison, was thrown to the dogs, and his property was burned. The Vice President of the University, Don Saturnio Abadia, the commissary, Lopez de Morel, the pastor, Luis de la Exeguja, and Luis Faduras, were thrown into prison, only on suspicion of being Freemasons!

It is true that the torture had been abolished by Pope Pius VII., but of what avail are such humane resolutions when they are to be maintained by revengeful priests? The chief inquisitor had, in spite of this resolution, a special permit from the Pope, to put on the rack all who were summoned before the tribunal of the inquisition.

Feeble and bad princes always find in the priesthood a firm support and loyal allies for the suppress-

ion of liberty and the rights of their subjects. Supported by such an ally, it was only possible for Ferdinand VII. to work Spain back again into its former situation.

But the spirit of progress is not always to be stopped unfinished. Ferdinand VII. was forced, on the 3d of March, 1820, by his own subjects to accept of a constitution limiting his power very much ; the inquisition was abolished forever ; the people assailed the prisons, when thousands were set free ; the palaces of the inquisition were destroyed, the instruments of torture broken to pieces and destroyed.

Finally did reason and truth conquer the ignorant hypocrisy of the priests and their adherents ; but their power was not broken. They know how to act under all circumstances, and are working secretly, as long as it is not allowed to do it publicly. Up to this day is Spain under the influence of the clergy ; the Metamoras and other victims of religious intolerance do but confirm it. Abolished actually, the inquisition still exists there, but in a different form. But this shall not last, either.

The blood of millions of innocently-murdered and martyred cries to be revenged upon those to whose care the sanctuary of religion was confided—the priests.

Those millions who, after having suffered horrible and unutterable tortures, expired as an offering to the hypocrisy of ambitious priests, send their warning voices from their graves to the living, and say to them:

"Salvation and peace are not to be found in belief alone, but in efficacious love !

"Beware of priests, howsoever they are clothed, for their unceasing aim is dominion!

"Awake out of your dreams about creeds, and do not remain indifferent about the struggle which is going on between Truth and Falsehood, between Right and Wrong, between Liberty and Oppression, lest your indifference be the means of returning to those times of unconditional priestly dominion—to those times of abomination and destruction!"

This is the voice of the martyrs, not only of the Spanish inquisition, but of all those who were imprisoned or murdered for uttering their convictions by the religious fanatics of all ages.

This voice must not be unheard, even in our country. We live, forsooth, in a free country, where nobody is called to answer for his religious or political convictions; but this must not make us indifferent to what takes place around us. Religious fanaticism is as busy as ever in damning those that hold different opinions—to injure them in their career by sowing discord between man and wife, father and son, mother and daughter, brother and sister; and all of this takes place in the name of the holy religion, and they are not ashamed, while acting thus, to abuse the name of the God of love, as if they acted on His authority and in His name.

The Spanish inquisition, with all its torturing machines, its dungeons, and its scaffolds, has vanished; still, another inquisition has succeeded, which torments its victims slowly and deadly, by exposing them to want and misery.

So long as the priests do not abstain from damning from the pulpit those who hold different opinions,

and, as it were, preach a crusade against those who dare to think for themselves, so long shall religion fail to reach its proper aim. Instead of uniting mankind into a brotherhood, she will separate them more and more by religious hatred and fanaticism, until finally, having gained the upper hand, the old condition, of which we have tried to give an abridged sketch, will be revived again.

Notwithstanding the progress made in science, and partially in religion, the ambition of the priests has remained unchanged. Whenever they can, they bring their authority to bear upon the believing flock, which authority they try to extend more and more, so as to wield the supreme power anew, in which they are counteracted by the ever-progressing civilization.

Against this we must be watchful. The times of the dominion of priests must have passed forever; and this will be the case, if the laymen forcibly oppose the assumptions of the priests, and do not accept anything of them but what is in harmony with the rights of men and the requirements of society.

As soon as it is understood by every one that true religion does not consist in vain and senseless forms—that she is not dependent on the authority of any person, but that she is founded upon love—then shall, according to the increase of social happiness, the religious intolerance disappear, and with it the priests, whose religion is based on intolerance.

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